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so that one gains at a glance a certain view of Luther's passing thoughts about any given subject. The choice of topics is judicious, and the comparative space allotted to them is in reasonable proportion. As to the qualification of the editors there can be no question, especially Dr. Smith's previous work in the Luther material being a sufficient guarantee of his care and accuracy.

FRANCIS ASBURY, THE PROPHET OF THE LONG ROAD. EZRA SQUIER TIPPLE, D.D., President of Drew Theological Seminary. The Methodist Book Concern. 1916. Pp. 333. \$1.50.

It is a noteworthy fact that while Washington, Franklin, the Adamses, and Thomas Jefferson, with their patriot contemporaries, were laying the foundations of our Republic, and great political ideals were shaping the destiny of a new nation in this new world, there were men of lofty spiritual vision, whose eyes were fixed upon the Kingdom of God, who believed that the new nation must be a part of that Kingdom if it was to be strong and enduring. They wanted the victories of righteousness even more than they desired triumph for the Revolutionary armies.

Francis Asbury was a conspicuous representative of that class of men who did great service to the cause of American nation-building, a service entirely aside from the political and military fields. President Tipple has made this man stand forth in clear and impressive traits in the fascinating chapters of his biography. Asbury was born of humble English parentage and had no such advantages of education as did John and Charles Wesley; but he caught from them and from George Whitefield the fire of evangelizing purpose which moved him to his great work in the new American States. He arrived in Philadelphia (1771), having responded to John Wesley's call for men to go to America, while the Colonies were still under British power, and the muttering of revolutionary sentiments was beginning to be heard. But Asbury took no part in political debate. A man of one book, the Bible, zealous for one great cause — the spread of Gospel truth and light — he devoted himself without diversion and with unresting energy to his one work. In 1766 New York City had a population of only 12,000. A few warm-hearted persons — like Barbara Heck, Philip Embury, Captain Thomas Webb — had established the nucleus of a Methodist congregation and built a meeting-house in 1768. Asbury's first sermon in New York was preached in this building in 1771. Two purposes dominated him in his preaching and in his

administration of religious affairs. His supreme motive was to be a herald of the Gospel far and wide in this great domain of the new world. He had begun preaching in England at the age of seventeen. He had a passion for the work of evangelism. He never faltered; but hardships and obstacles of every kind, as he pioneered his way through the Long Road of a wilderness country, only increased his zeal and intensified his earnestness in proclaiming the Glad Tidings at every possible opportunity. He preached in rude cabins, in rough meeting-houses, in "rigging lofts," in great open-air gatherings; wherever there was a chance he was ready. His *Journal*, as finally published in three volumes, is one of the best sources in which to study the early social and religious conditions in America in the eighteenth century. It is also rich in the portrayal of the beginnings of the Methodist Episcopal denomination. He was a man after Wesley's own heart in his diligent habits — in private devotions, in reading good books on theology, history, poetry, and biography, in his "care of all the churches" that sprang into life along his missionary journeying, and in a large correspondence, which at one time he mentioned as amounting to a thousand letters in a year; no stenographer or typewriter to lighten the burden!

The second great purpose in Asbury's life was to lay broadly and firmly the foundations of Methodism in America. He was made a Bishop in 1784. From that time till his death (1816) he was the chief itinerant of the denomination — travelling an average of six thousand miles a year on horseback. But before his episcopal labors began he spent thirteen years on the great circuits — one of which measured two hundred miles — and had twenty-four preaching appointments that he met every three weeks. Asbury was a somewhat strict disciplinarian. Even as John Wesley was a commanding power in the ecclesiastical affairs of the Wesleyan Revival in England, so was Asbury the ruling spirit for his time and for early Methodism in America.

At the very Conference by which Asbury was made a bishop in 1784, the Methodist Episcopal Church in America was organized and named, and the Bishop began immediately his absorbing superintendency. His first tour, starting from Baltimore, took him as far South as Charleston, and back again to Mt. Vernon, where he called upon George Washington.

The strong mind of Asbury was thus felt in the first stages of the organic life of Methodism in this nation. Wesley had not contemplated an independent denomination when he sent Coke and Asbury hither as missionaries. But Asbury and the men who worked with

him felt the necessity of a church-order just as independent of the mother-church in England as the American Colonies became independent of Great Britain by the Declaration of Independence and the subsequent adoption of the Constitution. President Tipple points out the fact that there were two Revolutions effected in that stirring period: one political, by force of arms; the other ecclesiastical, by force of circumstances, which Asbury and his fellow-laborers were wise enough to make the ground of their action. "If any, with haughty air and the vain conceit of a crushing logic, still demand where the Methodists got their episcopacy, the true and sufficient answer is, by the good will of God they got it from themselves. This they did; and no church has a better or more valid episcopacy" (John Miley, at the Centennial Methodist Conference in Baltimore in 1884).

Asbury was a tireless itinerant. In his annual or semi-annual episcopal journeys, he visited every new State of the Union. He went into New York more than fifty times; New Jersey, over sixty; Pennsylvania, seventy-eight; Maryland, eighty; North Carolina, sixty-three; South Carolina, forty-six; Virginia, eighty-four; Tennessee and Georgia, each twenty; Massachusetts, twenty-three times after his visit there in 1791. His *Journal* has few complaints; and yet, from the sheer suffering of a sensitive soul, he does sometimes break through his heroic reserve. At one time he wrote, "To be three months upon the frontiers, where, generally, you have but one room and fire-place, and half a dozen folks about you, where you *may* meditate if you can, and where you *must* preach, read, write, pray, sing, talk, eat, drink, and sleep — or fly into the woods! . . . Six months in the year I have had for thirty-two years to submit, occasionally, to what will never be agreeable to me. The people are among the kindest souls in the world. But kindness will not make a crowded cabin, twelve feet by ten, agreeable."

Dangers lurked in many of his roads. "Wolves follow him; his horse falls; he is lost in the swamps of South Carolina; through another's carelessness he is nearly burnt; his startled horse throws him into a mill-race; a whirl-wind with hail nearly overcomes him; ruffians seek his life, a bullet grazing his head as he rides through the forest." The list of his adventures and hardships reads like a chapter from the experience of an apostle of the early church.

Forty-five years Asbury was the foremost preacher in American Methodism. About seventeen thousand sermons, it is estimated, were delivered by this modern apostle, and comparatively few of them in comfortable, churchly conditions. He preached because

he had a passion for proclaiming the Gospel; and his evangelistic appeals were constantly made to men, even in casual social intercourse. He not only "prayed without ceasing," often spending three or four hours a day in prayer, but he preached Good Tidings incessantly, by making use of every opportunity to urge men to become the disciples of Christ. His greatness in the pulpit was his burning intensity. He had not the graces and the skill of an orator, but his earnestness made him eloquent. He was a stern critic of his own preaching, and made such comments upon some of his sermons as these: "I roared out wonderfully"; "I had no power to speak to the people"; "bore a feeble testimony for nearly an hour"; "I preached and stormed a great deal." But the testimony of many thousands of his hearers was that this man reached the consciences of multitudes, spoke with spiritual authority, and never faltered in his purpose to spread Scriptural religion over this new land.

President Tipple's masterly analysis that portrays Asbury's powers as a preacher, an administrator, and a man of remarkable traits of character, has made to the literature of American history a choice contribution. Bishop Asbury's devotion and tireless labors gave him a distinctive right to be named a modern "Prophet." The "Road" he travelled was made illustrious by the wayside testimony he bore, at every turn, and in every stopping-place, that the "faith once delivered" is the "power of God unto salvation."

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THE HOLY QUR'ĀN, WITH ENGLISH TRANSLATION AND EXPLANATORY NOTES.
Part I. Pp. viii, 117. [Through Sura 2, verse 142.] Published by
the Anjuman-i-Taraqqi-i-Islam, Qādiān. Punjab, India. 1915.

About forty years ago there appeared in the town of Qādiān, near Lahore in the Punjab, a religious leader, Mirzā Ghulām Ahmād, who before his death, which occurred in 1908, was hailed by his numerous followers as the Messiah promised by all the great prophets of antiquity. The Ahmadiya sect called by his name has continued to spread, chiefly in the Far East but also to some extent in the West, even gaining adherents in England. It is Mohammedan in its origin, and claims to represent the true Islam, the one universal religion; by orthodox Moslems, however, the Ahmadiya movement is looked upon as heretical. The sacred book of the new sect is the Qur'ān, and the commentary before us is being prepared as